They are little versed in the religion and are incapable of reading the Koran, with the exception of a few men among the Taïtok, for example, or in the Sudanese tribe of the Kel es Souq. There are very few marabouts among them, and those who are there, with a few exceptions, live there in a spirit more mercenary than anything else. Among the Tuareg there are no imam or mufti, and /305/ mosques are reduced to simple prayer places formed of an alignment of stones.

Many Tuareg do not follow the prescriptions of the Koran, and a few years ago some chiefs relied on the marabouts "to make their prayers for them!" Those who practice do it ostentatiously. A great number are affiliated with religious orders, but they are usually ignorant of the meaning of the rites. Thus, in the middle of the nineteenth century, the brotherhood of the Tijaniyyah was powerful among them. The majority of the people that the explorer Foureau met during his voyages in the Tassili were members, but he points out that there were also a few Qādiriyyah. Chief In Guéddassen and a certain number of nobles of the Ghat region were Senusi /Sanusiyyah sect. Ed./. So long as the Oulad Sidi Cheikh, who were the most important groups of the Tijaniyyah, fought France, the majority of the Tuareg remained attached to that brotherhood, but afterwards many of them adopted Senusism. The principal representatives of the Tijaniyyah in Tuareg country were the Tassili Ifora, whose zāwiyah of Témaçinine had been founded by one of them, El Hadj el Foki. His son Moussa acquired very great renown as a holy man, and so his tomb, located near the little palm grove, is honored by all the northern Tuareg.

The Tuareg of the Adrar des Iforas are affiliated with the Qādiriyyah and received the ouerd from Cheikh Bay, a former Kounta marabout from Teleya; he died a few years ago, and his renown extends over the whole Sahara. Among the Ioullimmiden, some tribes are Qādiriyyah (Kel es Souq) and others Tijaniyyah (Daoussahak).